

# ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New England Annual Conferences of the Methodist Episcopal Church.  
Vol. XVII. { A. STEVENS, EDITOR. FRANKLIN RAND, Agent. } BOSTON AND PORTLAND, WEDNESDAY, MARCH 25, 1846. TERMS, \$2.00 IN ADVANCE. OFFICE OVER No. 1 Cornhill. } No. 12.

For the Herald and Journal.

## OUR PRESIDENT ELDER.

It was a fair but sunny day  
In summer. The sun shone  
Was clear, and the air was  
Of day's bright and cheerful  
On plain and rugged. The  
Of whispering breezes was  
The music of the singing  
Was sweet, and the forest  
That bent so gently to the  
Now hark its head, as if  
To think its days of motion  
It was a very task to  
The passive, sluggish air.  
All nature fairly dropped beneath  
The sun's vehement glare.  
But through the long, long sultry days  
A weary traveler sped his way.  
Unminded of the heated air  
And dusty roads, his only care  
Was to encourage and sustain  
His brethren; and with them to gain  
A seat in your bright world above—  
A mansion in the heaven of love.

The preacher's heart is in love  
His searching heart is in love  
His pleasant smile and manners kind,  
Bespeak a cultivated mind.  
Twas winter. The wild, chilly blast  
Was whistling by the door;  
The sky with clouds was overcast;  
The snow and hail were sweeping past.  
But hark! above the roar  
Of this wild tempest, faintly steals  
The rumbling sound of carriage wheels.  
O, who so reckless, that he dare  
To leave this storm, its terrors bear?  
Again that weary traveler comes  
To find a shelter in our homes.  
And kindly welcome he shall meet,  
Our comforts he shall share;  
The parlor neat, its genial heat  
And cushioned seat—yes, we will greet  
Him with a welcome rare.

We'll strive by kindness to remove  
The thought of friends at home;  
We'll try to be respectful here  
To make him feel at ease.  
Again I see our traveler's face:  
The conference year is past;  
With others he must trace  
The workings of the last;  
And for the coming year to place  
On Zion's bulwarks cast.  
The faithful watchmen of the Lord,  
But O the toll, the vexing care,  
That now distracts his mind;  
He listens to this preacher's prayer,  
To that one's murmur: O how fair  
The place, could he but find  
One exempt from sorrow's tear,  
Where he is not required to care.

The private vows of half the nation  
And sympathize with each relation;  
Man's days are few, and they are fraught  
With sorrow, care and trouble;  
But I have often sadly thought  
Our Elder's share was double.  
There's not a station, but they have  
A special reason why  
A gifted preacher should be sent  
To teach them how to die.

There's not a preacher, but his case  
Stands single and alone;  
And he, of all the human race,  
Could rightly fill a throne.  
But if the Elder don't provide  
The bounteous gifts of Providence  
To suit the varied thorn,  
O let us cherish his common sense,  
(Not want of true benevolence.)  
Has wrought the fancied wrong.

March 9. NEW BEDFORD REVIEW.

## THE CALL TO THE MINISTRY.

BY DR. OLIN.

There is among our educated Christian young men a grievous offence, so common as to have become a sign of the times, and so full of evil tendencies as to call loudly for exposure and denunciation. I refer to the levity with which so many treat their early vows of consecration to the Christian ministry. Under convictions of duty and of a heavenly calling, always deeply felt and gratefully recognized in seasons of high religious enjoyment and spiritual devotion, they begin or prosecute their literary career as a preparatory training for the sacred office. With seasons of depression or declension come doubts, and reluctance, and dissatisfaction, with plans of life which really present few alluring aspects to the lukewarm, worldly-minded Christian. Such occasions are often chosen for testing the validity of the call to a work involving many sacrifices, and for which high spirituality and entire consecration to Christ are confessedly indispensable qualifications. It is then no difficult task to discover deficiencies which the least sensitive conscience must feel, and which there is even a strong temptation to magnify as the price of obtaining a release from obligations hitherto deemed sacred and inviolable. I have briefly indicated the process by which many of our Christian students, designated for the ministry by the most unequivocal marks of a divine vocation, contrive to stifle their own convictions, and elude the sacred claims of the church and the crucified Savior. I can truly affirm that no other instances of religious defection and recalcitrance to sacred duties are wont to fill me with sorrow so profound and inconsolable. I habitually look upon pious students with the deepest interest, as in a peculiar sense the property of Christ, not only as the purchase of his blood and the trophies of grace, but as the probable and fit instruments to be chosen for the enlargement of his kingdom. It is to be expected that many, so providentially prepared by literary training, should be divinely called to the ministry of reconciliation; and it is matter of unfeigned thankfulness, but none of surprise, that so large a proportion of converted students become deeply impressed with the duty of devoting themselves to this great work. Few, I believe, who maintain a devotional, cross-bearing spirit, ever fall into serious or lasting doubts about the authenticity of their heavenly calling. They may be permitted to pass through seasons of trial and self-examination for the establishment of their faith and for the attainment of a higher moral preparation for the exigencies of their holy vocation; but few sincere souls, I am persuaded, will ever be left to discard, as the result of fancy or of enthusiasm, these awful impressions of the highest duty. They who have been seduced by ambition, or indolence, or unbelief, or self-indulgence, from the higher walks of piety, do, indeed, bring upon themselves a moral state of which distrust and distaste, and absolute repugnance, in regard to their proper mission, are natural and unavoidable. They are no longer fit to be ministers of Christ; but this does not annul their call nor its binding obligations. The burden rests upon them none the less because the strength to bear it is gone. They have clearly fallen into the snare of the devil, and there is only one way of escape. They must revert to first principles, or be irretrievably ruined. They must return to their first love—must revisit the

sunny regions of divine grace and manifestation, where clear convictions and holy aspirations dominate over the soul—where love, and faith, and joy in the Holy Ghost impart strength to sustain and light to guide. There is really no other alternative, besides a spiritual revival, for any who lack the nerve to conclude that they can get along, in life and in death, without a Savior. To keep this an open question, with some latent floating purpose, to take advantage of a day of feeble impulses and dim manifestation for sliding away into a secular profession, is to impose upon the mind and the heart an intolerable burden, the ominous pledge of comfortless progress, and of ultimate, shameful discomfit. The interests of both worlds are equally concerned in such a choice of occupation as shall leave the conscience free to approve, and God free to patronize. To those who are rather timid than rebellious, and have still a stronger desire to win the crown than dread of bearing the cross, it may be right to point out the vast resources placed at their disposal, and of which they receive the investiture on assuming their true position; but it must, after all, be admitted to be the mark of a degraded moral character for any thing beyond the doing of his duty. It has been said that events belong to God; and it may be added, that we are likely to be made happier as well as better and abler men, by every encounter with difficulties and every blast of adversity. These are God's chosen methods of discipline, and his appointed conditions of all eminent success. So true is this, even in common life, that we do not hesitate to pronounce the most unfavorable auguries of an educated young man, who in his plans of life, makes an over-careful provision for self-indulgence and an exemption from severe trials. If he will not push from the shore till he has taken pledges for a smooth sea and a favorable breeze—if he must at all events have sumptuous fare, and fine linen, and houses of cedar, he insists on conditions which neither Heaven nor earth will grant, and which are wholly incompatible with the performance of great action, or the formation of great character. In religion this timid, selfish spirit, to whatever extent it may exist, is subversive of the best principles of the gospel. It is utterly incompatible with faith, and in itself a mortal sin. We may not inquire too anxiously what Christ will demand of us in return for the blood he has shed and the heaven he has prepared for us; but we know he will have nothing less than entire consecration; and that we are to be ever ready "not only to be bound, but also to die for the name of the Lord Jesus." It is precisely at this point of entire self-renunciation that the soul becomes endowed with the power of an endless life, and can do all things through Christ. If this is an excellent attainment, usually reserved for advanced piety and matured graces, it may, nevertheless, become the starting point of every Christian young man. Let him put on the Lord Jesus Christ, and make no provision for the flesh, and he obtains the mastery over all resources, human and divine, needful to the fulfillment of a glorious destiny.

From the Methodist Quarterly Review.

## READING.

BY REV. DR. FECK.

(Concluded.)

3. Another reason which should stimulate us to increased exertions in reading, is the multiplication and destructive influence of errors and heresies in the land. The most extravagant and ruinous doctrines are propagated with a zeal which puts to shame the most earnest and truth-loving of our evangelical churches. And truth in all its forms and phases has its literature, so has error. And why, if error has its apostles and martyrs, should it not also have its literature? Rome in some circumstances has condemned the press, but now in this country, where her votaries will read something, she is hard at work to provide reading which may not be tainted with heretical pravity. Where Bibles are so thickly strewn that "the faithful" cannot avoid them, the Douay Bible, always accompanied with notes, is permitted. And where people will think and must reason, "the Catholic faith" is argued, and plausible, but most sophistical apologetic productions are circulated in abundance. These are calculated—as they are often, we fear, designed—to deceive the simple. And the influence they sometimes have over those who are not read in controversy is really lamentable. The unblushing confidence with which the Jesuitical defenders of Rome assert their heresies, take some minds by surprise.—They are subdued by the fiery eyes of the lion, and surrender without a struggle. Puseyism is Romanism under a new guise. Its arrogant assumption of ministerial power, church exclusiveness, and sacramental grace, are the very essence of Popery. And these dogmas are boldly and industriously propagated in books and periodicals, numerous and various. We need scarcely mention Millerism, Mormonism, and other similar offshoots of fanaticism, all of which have their various publications. It must be obvious that from these sources the "unlearned and unstable" will be constantly exposed to ruinous deception. They are the individuals who fall an easy prey to the different forms of error. It is not always the true piety to suppose that novel and strange conceits are so absurd that they will deceive nobody, and so leave them to themselves. Honest and good people are often strangely beguiled from the simplicity of the gospel, and utterly and irrevocably ruined before their shepherds are aware of the mischief.

What is to be done under all these perils, but to increase the action of the machinery which is to produce the means of knowledge, and to scatter those means plentifully among the people? The safety and efficiency of Protestantism consist in the diffusion of her literature. Her principles bear the light of investigation, and always have full scope where the mists of ignorance and false philosophy are dispelled by the pure light of her literature. Let the Bible and the writings of the great Protestant authors but be familiar to the people, and they will be covered as with a coat of mail against the shafts of the abettors and teachers of heresy. 4. Such a course of reading and study as we insist upon will constitute a strong barrier against the aggressions of a corrupt literature. Let the mind be furnished with wholesome nutriment, and it will nauseate the trash which is affloated. There will be no appetite for the foolish fictions—as false to nature as they are corrupt in principle—which are published and circulated in abundance. Mere maxims of prudence and warnings will not keep from our family circles the objectionable publications of the day. Reading is a want which all but mere muck-worms feel. Habits of sober thought and profitable reading only can naturally be expected to prevent injurious contact with bad or unprofitable books. But we must bring this article to a close. We will conclude first by urging our people—

one and all, old and young—to an increased and earnest attention to our own literature. Our books and periodicals should be more extensively circulated among our people. We see too few of our own excellent publications upon the shelves and counter-tops of our friends. And we are often led to inquire, what are the authorized agents of our publications doing to furnish the people with them? Too many of the orders which our agents at the Book Room receive from the preachers are evidently made up of books which they design for their own use. It is well for us to read ourselves—and it is to be feared that too many of us read but little—but shall we not also provide for the people? Does not this come within the range of our regular pastoral duties? Indeed, unless we can persuade our people to read, they will make but poor Methodists. A brother who has recently circulated a large number of Wesley's Sermons among his people, informed us a few days since, that he already began to see the fruits. His people were evidently improving in religious knowledge. He could perceive it in their prayers, in their exhortations, and in their religious conversation in class-meetings and elsewhere. We have in our society a number of new recruits, who need more theological knowledge—who are but poorly acquainted with our literature. They need not only encouraging and admonishing upon the subject, but to be told that such and such books are on sale at the Book Room, and they can be furnished with them if they wish. And we must be permitted to say that, in consequence of the neglect of this, we have serious fears that our Methodism is degenerating. Could we wake up our ministry upon this subject, we should gain a leading object. What changes might not be effected in one short year by a vigorous effort upon the part of the preachers to circulate our books, and to induce the people to read them?

Some will say they have no time to read.—Nonsense! Who does not know that time can always be found to do what we very much desire—that we *love* to do, and *will* do? If the time which is lounged away, while away, gossiped away, was improved in profitable reading, what great and glorious results would follow! If our young people would but spend a tithe of the time which they now occupy in making and receiving calls, in reading the writings of Wesley, Fletcher, Clarke, Watson, &c., how much better members of the church would they become, and how much would their religious comforts increase, and their prospects for heaven brighten! Let the ministry look to this matter: let parents awake to the great moral and religious interests of their offspring; let all consider the subject as it personally concerns them, and a great and general reformation of character and habits cannot fail to follow.

It is worthy of serious inquiry, whether, in the places where the preachers do nothing in the way of circulating our publications, some system should not be instituted to do this work by means of *colporteurs*. We should like to see the experiment made in all our large cities.

For the Herald and Journal.

## THE PREACHER.

"And he said unto them, Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

Thy servant, Lord, obeys the call,  
And now he stands on Zion's wall,  
Resolved to trust in thee.  
And while he goes o'er hill and plain,  
To suffer scorn, reproach and pain,  
Supported may he be.  
And as he goes from place to place,  
And cries all, Free grace! free grace!  
O let thy Spirit move,  
And though the instrument be weak,  
Lord, may thy servant ever speak  
With power from above.  
An humble life O may he lead,  
And ever in thy footsteps tread,  
And glorify thy name.  
May it be his only joy,  
To point the sinner unto thee,  
And cry, Behold the Lamb!  
And when from earth his spirit's fled,  
He is numbered with the dead,  
Receive him up on high;  
To join the company above,  
And sing the Savior's dying love,  
In realms beyond the sky.  
Montgomery, Mass., March 3. K. D. N.

For the Herald and Journal.

## OUR AGED MINISTERS.

Br. Stevens.—I venerate a pious, aged minister of any sect. I feel for him a reverence, a profound affection, that I feel for no other man. And I have no wish to condemn or check such feeling. God has honored that venerable man, and why should not? He has won many souls to Christ. He has long and faithfully labored for the conquest of the world to God, and God loves him, and why should not? But behold that aged, worn-out itinerant! While our church was in her infancy, derided by the multitude, while "all manner of evil was said of her, falsely, for Christ's sake," he entered her pale. He cheerfully renounced all hope of worldly gain or honor, and governed solely by a solemn sense of duty, and a burning love for perishing sinners, he engaged in the most arduous work of a traveling Methodist preacher. He expected poverty, persecution, hard labor, hard beds, and poor fare, and he found them. On the back of his faithful beast, with his scanty, but choice library in his saddle bag, he hastened onward to "meet his appointments." The storm that deterred him, was a most severe one. No common obstacle checked his progress. Day after day, in chapel, school house, or hotel, he preached the "unsearchable riches of Christ." His journey was often a rough one. It led, not unfrequently, through dark, uninhabited forests, and over lofty mountains. Excessive fatigue and gnawing hunger often assailed him. He endured no little mental and physical suffering.—Yet he was far from being unhappy. He remembered the cheering words of the apostle, "If we suffer with him, we shall also reign with him." He was "sorrowful, yet always rejoicing." The inconsistency of professors, the stubbornness of sinners, the sight of a sinking world, deeply grieved his heart. But he constantly rejoiced in the salvation of his own soul. He exalted "in hope of the glory of God." He joyfully sang as he rode onward, with his heart and eyes uplifted to heaven:

"I lodge awhile in tents below;  
Or gladly wander to and fro;  
Till I my Canaan gain;  
There is my home and portion fair;  
My treasure and my heart are there.  
And my abiding home!"

Happy man! Honored man! Infinitely more honored than the greatest earthly monarch. For his work was most noble, and in it he had success. Hardened sinners were aroused, alarmed, converted. Believers were led into the precious blessing of perfect love. Saints were often con-

strained to "shout aloud for joy;" while despisers beheld, and wondered, and perished. O, what glorious displays of "power from on high" did the devoted itinerant witness, from circuit to circuit! Thus did he toil, and suffer, and rejoice, year after year. His work was arduous, and sweat and blood, but he gloried in it. Christ with him, to lighten the heaviest burden, to sweeten the bitterest cup. And now, behold that same itinerant, for yet he lives! Yonder he stands, full of years, full of grace, full of honors! Long has he labored with abundant success, for the highest good of his race. What is the proud conqueror's glory to him! "Less than nothing, and vanity!" His honor is imperishable, for it comes from God. And O, how will he shine and shout in heaven! Blessed old veteran. May his last days be full of comfort and hope! And may the spirit of the fathers "dwell richly" in the sons, to the last generations! Let this be so, and the church is for ever safe. "The gates of hell cannot prevail against her." By the power of the Holy Ghost, has Methodism hitherto won her victories; and by the same Almighty agency alone, can she continue her conquests, till this revolted world is restored to Jehovah.

Now, it is perfectly obvious, that a recollection of former victories, nerves the soul for future action. Hence, the communications of our aged ministers, relating to their early labors, are read by nearly all with the liveliest interest. And the man object of the present article is, to remind our gray-haired fathers that, by relating to us what they have seen, and heard, and felt, in former days, of the grace of God, they will doubtless confer pleasure and profit on many. Thus may they cheer their sons, once more, before their departure. Make haste, ye New England pioneers, to give us these precious reminiscences before you go home! They will cheer the whole church. But, beloved fathers, do give us your names. We are not ashamed of them, nor need you be. Let no misnomer diminish the interest of thrilling facts. Why should the honored name of Kibby be supplanted by fictitious "Eldad!"—Come, old veterans, respond to our call! G. Dorchester, March 3.

For the Herald and Journal.

## IMPORTANCE OF SPIRITUAL RELIGION.

Secondly; As to usefulness. But who is really, permanently useful? Who, on the whole, benefits his fellow being? That person only, who, during his whole life, does more for holiness than sin. He that exerts more influence in favor of true religion than against it, is the only really useful man. I am aware that many a man, who has lived and died a neglecter of religion, has been loudly extolled by thousands for extensive usefulness. And he may have been useful in a merely worldly sense, but not in the highest sense. He was not useful on the whole. He advanced man's temporal interests, but he opposed his spiritual interests. Now, in sight of eternity can we call such a man useful? Never! If we receive the Bible as a book of truth, we must assert that man only is really useful, who is useful to souls! In fact, it can easily be shown that the benevolent moralist generally exerts a more pernicious influence upon his fellow men, than the openly wicked. And why? Because he exerts more influence against inward religion than the wicked man; scores declare that he is as good as any church member. They are encouraged by him to live without repentance.—Thus he is like a dam across the river of life. Every body sees this. Hence, if we except the inconsistent professor, such a benevolent moralist is the greatest of all obstacles to the salvation of souls. He may do much for man as to time, but nothing, and less than nothing for man as to eternity. And what are our temporal interests to us eternal? Infinitely less, O reader, than the smallest atom to the whole solar system! An archangel's eloquence could give us no conception of the amazing discrepancy! O that every well-wisher to his race could feel the great truth, that genuine piety is absolutely essential to substantial usefulness! The very fact that a person lives without repentance, without prayer, without love to God, must do more harm than all his good wishes, fair speeches, and generous donations can do good. The truth is, nothing is so useful as pious example; and nothing is so injurious as irreligious example. If words are louder than actions, actions are far more convincing, far more influential than words. A person is not useful according to what he says, but according to what he is. I would say to the moralist, sir, your morality is a good thing. You cannot do good, you cannot be saved without it. And it is equally true that you cannot be useful, cannot be saved, without something more. O moralist! O heartless professor! "One thing thou lackest!" A new heart. Thou art useless; thou art lost without this! And who is willing to live and die, worthless to the world? Shame on the groveling wretch who has no desire to be useful—who is content to dwell among his fellows, and enjoy the numerous and inestimable advantages of society, and then meanly go out of the world without having put forth a single honest effort to benefit his soul! Heaven forbid that the writer, or reader, live and die thus dishonorably!

But we should not forget that the best of us have done much harm to our fellows. We have neglected many duties; we have committed many sins. We must, then, do good to balance these evils. It requires no slight effort (if I may sopeak) to square our accounts with the world. How few close their career, having done as much good as evil! But we should do this, and yet more.—The world should be better and happier on our account. Mankind should not merely lose nothing by us, they should gain something. O for holy ambition to do good! Well, it is sufficiently obvious that fervent piety is the chief qualification for usefulness. But let us glance at the details of such piety. It is composed in part of a holy example, deep humility, self-denial, strong faith, and ardent love to God and man. These graces we must possess and exhibit if we want to do much good. And these graces can only exist in connection with genuine piety; indeed, they are the essential elements of piety; and they are indispensable to usefulness. Without a consistent example, a man pulls down with one hand, while he tries to build up with the other. Without humility, we cannot meekly bear persecution; and persecuted we shall be, in some way or other, if we "live godly in Christ Jesus." Without self-denial, we cannot make those various sacrifices that a useful life demands. Without strong faith, we shall "faint in the day of adversity," and thus prove that "our strength is small." Without ardent love to God and man, we cannot be happy amidst our labors and trials, nor scripturally expect the divine blessing upon our efforts. These graces, in constant and vigorous exercise, will make us "mighty through God to the pulling down of strong holds." It was these heavenly virtues that adorned our blessed Savior. And they gave energy and success to the pious labors of the apostles, of Baxter, Wesley, Coke, Schwartz, Edwards, Ashbury, and a multitude of kindred spirits in ancient and modern days. Even men of moderate natural endow-

ments, but of fervent, constant piety, have done great good. William Carver, and Harlan Page are examples of what devoted laymen may be. A man's talents and eloquence may be of the highest order, yet without a heart full of divine love, he is "as sounding brass, or a tinkling cymbal." We talk of glorifying God. And surely he should "do all the most effectual way to glorify God is, to labor 'with our might' for the eternal safety of those souls 'for whom Christ died.'" If we wish to show our love to God, let us show our love to souls. At the last day, Jesus will say to the faithful—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." O how important is spiritual religion! In every respect, as to this world, it is of infinite value. And without it, who could die in peace—without it, who can "enter the kingdom of heaven." G. Dorchester, Feb. 17th.

## CHILDHOOD.

FROM THE DAVENPORT MAGAZINE, BY LONGFELLOW.

There was a time when I was very small,  
When my whole frame was but an ell in height;  
Sweetly as I recall it, tears do fall,  
And therefore I recall it with delight.  
I sported in my tender mother's arms,  
And rode a horseback on blest father's knee;  
Alike were sorrows, passions, and alarms,  
And gold, and Greek, and love, unknown to me.

Then seemed to me this world far less in size,  
Likewise it seemed to me less wicked far;  
Like points in heaven, I saw the stars arise,  
And longed for wings, that I might catch a star.  
I saw the moon behind the island fade,  
And thought, "O, were I on that island there,  
I could find out of what the moon is made,  
Find out how large it is, how round, how fair!"

Wondering, I saw God's sun, through western skies,  
Sink in the ocean's golden lap at night,  
And yet upon the morrow, early rise,  
And paint the eastern heaven with crimson light.  
And thought of God, the gracious heavenly Father,  
Who made me and that lovely sun on high,  
And all those pearls of heaven, thick strung together,  
Dropped, clustering, from his hand o'er all the sky.

With childish reverence my young lips did say  
The prayer my pious mother taught to me:  
"O, gentle God! O, let me strive to pay  
Still to be wise, and good, and follow Thee!"

So prayed I for my father and my mother,  
And for my sister, and for all the world;  
The King I knew not, and the beggar brother,  
Who, bent with age, went sighing up and down.

They perished, the blithe days of boyhood perished,  
And all the gladdens, all the peace I knew!  
Now have I but their memory, fondly cherished,  
God! may I never, never lose that too.

For the Herald and Journal.

## A LIFE-LEASE.

"And I will add unto thy days, fifteen years."

We are told that Hezekiah, one of Judah's kings, "was sick unto death;" that is, his disease was about to terminate fatally; and the prophet Isaiah was directed to announce the fact to him. On hearing it, the dying king was deeply affected; weeping, he turned his face to the wall, and prayed to be spared. He was doubtless a good man, for he had exerted himself to destroy idolatry, into which the Jews before him, had fallen, and in his message to the prophet, he manifested a pious confidence in God. At this period, the Assyrian army was encamped around Jerusalem, and the management of the defence, in addition to the ordinary responsibilities of government, must have occupied his mind; yet not to the necessary neglect of the interests of the soul; but it is to be feared that he was in a frame quite unsuited to the dying hour. His example, however, affords no apology for living during a single moment, "such as we dare not die." Alas, how many, who profess to be seeking a better country, when summoned thither, are smitten with fearfulness, and trembling, cling to the rocks of this "great and vast wilderness, as their safest shelter!"

Our dust must return to dust, but when that event may take place, our wisdom is insufficient to decide, and we should rejoice that we are in his hands, who sees the end from the beginning; yet we may pray, unceasingly, for longer life, if that prayer be offered in resignation; and we believe God, in many instances, has raised up the sick, in answer to the prayer of faith. (James 5: 15.)

Saul was told by Samuel, as he lifted his head from the dusty pillow of the grave, "To-morrow thou shalt be with me;" and just before the allied armies of Judah and Israel went to recover Ramoth Gilead from the Syrians, Micahiah said to Ahab, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd;" but God said to Hezekiah, "I will add unto thy days, fifteen years." Thus distinguishing him from all the heirs of death. Many have wished to know how long they are to live, and consequently think this king highly favored; and perhaps murmur that "kindness to the future, is not kindly given." But let such look for a moment, at the king; how soon did he sigh that one day less than fifteen years remained. We know that each day brings us its measure nearer the grave, but it generally seems to be afar off; and like the mirage in the desert, in appearance keeps its distance from us; but as the traveller sees yonder milestone, the king fixed his eyes upon the hour that was to terminate his life—to remove his last lingering look from loved and loving ones—to interrupt the tenderest embrace. There hung the curtain all across his way, as the bourne of "that undiscovered country, from whence no traveller returns." Tremendous moment! when offers of pardon will be made no more—when at mercy's altar, I for the last shall bow—when it will be written, "If he is unholly, let him be unholly still."

We have watched the progress of disease as it preyed upon the consecrated clay—we have seen the crimson rose of decay, on the "warning cheek"—the hollow cough has broke upon the still midnight hour, and like a knell has entered the soul; but hope, like an angel, spread her wing above that pillow, while day by day

"The thin lot hand to ours more weakly clung,"

and  
"Each sweet good night fell fainter from the tongue."  
In spite of the most alarming symptoms, we have so clung to them, that they have seemed to be recovering even to the fatal hour. Gazing upon the pale brow, beautifully shaded by the raven, or Auburn locks, we have involuntarily exclaimed, "It cannot be that such loveliness is now to pass away!" But no such uncertainty, sweet even in its bitterness, smiled upon those who attended Hezekiah; as his last day dawned, no gentle voice whispered beside his bed of the re-

freshing influence of the breath of spring—the changes of seasons and circumstances, so often the foundation of hope, in this instance afforded none. They had tasted the bitterness of death again and again; living and moving in its agony, until he breathed his last.  
A.  
March, 1846.

For the Herald and Journal.

## HOLINESS.

The Bible teaches the doctrine of Christian holiness, by saying, "be ye holy, for I am holy;" and urges it upon us by saying, without holiness no man shall see the Lord. Much has been said concerning the glory of the church, through this paper, and that to the purpose; but to us, it appears that this doctrine, believed and enjoyed in the church, would be its highest glory. If the glory of the church consists in her nearness to God, her peace and harmony within, and her influence abroad, this certainly is the highest glory to which she can possibly attain; for where can you find a character that lives nearer to God than the holy person; and what would so completely unite a church in harmony and love, as the blessing of perfect love enjoyed in the soul; and what influence more powerful than that of a church all imbued with the Holy Ghost? The joys of holiness are the very antepast of heaven, and the church that feeds on such food, will be a living church.

But it is not only the glory of the church, it is her strength. Is the church weak, and her energies palsied? Let her arise and become holy, and her former strength will return; her energies will be renewed, and her power will be such under God, that the strong hold of Satan will give way before her; her cause will be onward, and the obstructions of modern infidelity, will be swept away, and truth will triumph. The faith of the church, would be like a mighty arm reaching up to heaven, and receiving the blessings held out to her, with as much confidence as a child would take a gift from its parent. Thus the possession of this blessing by individuals, and by the church, would be the highest glory, the greatest amount of strength, and the firmest faith, which are the things we so much need at the present time.

The church has seen a long, dark night. The sable curtains of error, the thick mists of superstition, and the dark clouds of unbelief, have too long hung around us. The enemies of our beloved Zion have exclaimed, "where is now thy God?" Millenism, Come-outism, and Mormonism, have arisen, and with a powerful excitement, have driven away their thousands, but yet a remnant is left; yea, more than God reserved in Elijah's day, when he declared that he had "reserved to himself, seven thousand men that had not bowed the knee to Baal." There is more than this number even in our own beloved church. Let us, therefore, arise; and in the name of the Lord, set up our banners with the good old inscription, "Holiness to the Lord;" let us who are called to minister in holy things, present the subject before our congregations; let us enforce it in the class room, and urge it home by personal applications in our pastoral visits. Let us sink into the depths of it ourselves; and if we now enjoy it in some good degree, let us pray God to give us a fresh baptism of the Holy Ghost, to renew our commission from on high, that we may be men of God, full of faith and the Holy Ghost, laboring in word and doctrine, and seeing the fruit of our labors, even the salvation of souls. May the great Head of the church hasten the time when holiness shall be in all our borders, and peace and harmony prevail, when the watchmen shall see eye to eye in Zion, and all this mighty nation be brought under the mild influence of the Gospel of Jesus Christ, and made partakers of the

"Joys of holiness below,  
And then the joys of heaven."  
Maine, Feb. 28. W.

For the Herald and Journal.

## A SHORT EXHORTATION.

Dear Reader.—Let me ask how it is with thy soul? Art thou an enemy to God, fighting against him? grieving the Holy Spirit's influence? turning a deaf ear to all the calls of God, both of Providence and of grace? the invitations of the blessed Gospel? are you saying "time enough yet?" "Go thy way for this time?"—procrastinating the day of repentance? Stop, I entreat you in your wild career, and think of the worth of your soul—the of the danger to which you are exposed—of the great obligations you are under to God;—think of the love of God, of the sufferings of the adorable Redeemer in the garden, and on Calvary. O remember that it was for you he suffered, for you he died, for you he intercedes. Will you, can you reject him longer? Will you bar the door of your heart against him? O think of death; that solemn hour is fast approaching; ah, yes, it will soon, very soon come. And when in the cold embrace of death, what wilt thou do without the grace of God. O the horrors of a death bed scene, of a sinner unassisted—his time all gone, gracious privileges all gone; mercy out of sight. Stern justice staring the dying sinner in the face; the awful forbodings of a miserable eternity. O think of the solemn day of final retribution. What wilt thou say when he shall punish thee? O fly to Christ, and fly now.  
S. A. I.  
Nashua, N. H., Feb. 7.

For the Herald and Journal.

## THE WAY TO DESTROY CLASS MEETINGS.

So far as experience serves me, I have always found that members are much more ready to attend class meetings when they have a leader that they like. But a leader that is fond of talking very long, and making long prayers, is seldom a popular one with his class. Such an one is generally apt to indulge in the mistaken notion that he is a sort of preacher; that he is above the others, and must, therefore, tire them out with a long harangue of common place remark at the commencement of the exercises, which he is quite fond of protracting much longer than one hour. This discourages the members, makes the meeting dull and prosy; and the idea of submitting to such irksome business every week, becomes loathsome, and they dread such "dead formality." I know some well meaning men, men of considerable talent too, that have actually driven away, in this manner, all but two or three members; and with these, they would spend two or more hours each week, without ever suspecting the true cause why others did not come! The minister should look into such matters; and if he cannot find a more for a leader, who has better sense and prudence, there are enough talented sisters who have, in most of the churches; and I see no harm in placing them in that capacity. Why could they not in some afternoon classes, composed entirely of females, do much better than the men?  
A MALE MEMBER IN BOSTON.



## HERALD AND JOURNAL

WEDNESDAY, MARCH 25, 1846.

## CHURCH GOVERNMENT.

Identity of Presbytery and Bishop—Testimony of the Fathers—Clement of Rome—Polycarp—Justin Martyr—Ignatius—Tertullian—Jerome—St. Augustine—Hilary—Theodore.

We argue the identity of Bishops and Presbyters, in the second place, from the testimony of the fathers. Clement of Rome is among the most authentic of the apostolic fathers. About A. D. 95, he wrote his celebrated epistle to the Corinthians. He rebukes them for degrading certain Presbyters from their Bishopric, and he mentions but two orders in the ministry at Corinth, Bishops and Deacons. He makes not the slightest allusion to a single or prelatical Bishop in that church, but recognizes the expelled Presbyters as in the highest order. "The apostles preaching in countries and cities, appointed the first fruits of their labors to be Bishops and Deacons, having proved them by the Spirit." "It was a grievous sin," he proceeds to say, "to reject those who have faithfully fulfilled the duties of their episcopal office," and immediately adds, "blessed are those Presbyters who have thus faithfully performed the duties of their episcopal office." Bishops and Presbyters being used interchangeably as descriptive of the same order.\* Again, he says, "Who is there among you that is generous? who that is compassionate? who that has any charity? let him say, if this session, this contention and these schisms be upon my account, I am ready to depart; to go away whithersoever ye please; and do whatsoever ye shall command me; only let the flock of Christ be in peace, with the Elders that are set over it."†

Waddington, an Episcopalian, says of these passages, "The episcopal form of government was clearly not yet here [at Corinth] established, probably as being adverse to the republican spirit of Greece;" and Riddle says, "Clement himself was not even aware of the distinction between Bishops and Presbyters—terms which in fact he uses as synonymous."‡

Polycarp, the disciple of St. John, wrote, about A. D. 140, an epistle to the Philippian Church, which corresponds entirely with Clement in recognizing but two orders in the ministry, but differs from, or rather explains Clement, by invariably limiting them to Presbyters and Deacons. He uniformly represents the Presbyters as the rulers of the church, and the word Bishop does not once occur in his letter. He exhorts the Philippian "to be subject to the Presbyters and Deacons." St. Paul, in addressing the same church, mentions, as we have seen, only Bishops and Deacons. It is certainly a remarkable circumstance that the apostle should omit one order and Polycarp another, if the Bishops of the apostle were not the Presbyters of the father; and unless we admit their identity, we are compelled to the conclusion, that while this eminent Christian father, whose writings were publicly read in the primitive churches, enjoys reverence and obedience to the authority of Presbyters and Deacons as the rulers of the church, he utterly forgets to claim the same regard for a much higher and more important order of the ministry. Polycarp agrees with Paul (Titus 1:5-9) in describing the qualifications of Presbyters without referring at all to those which are necessary to a Bishop.

The philosopher, Justin Martyr, the contemporary of Polycarp, in describing the mode of worship in the first churches, limits its officers to two orders—the Deacons and Antistes or Presidents, evidently meaning by the latter the Presbyters.

We thus advance into the second century, finding the Scriptures and fathers uniformly recognizing but two orders in the ministry, and these are obviously Presbyters and Deacons. According to Mosheim and the best authorities, it was in this century that the title of Bishop began to be appropriated distinctively to the Elder who presided in the consultations or meetings of the Presbyters of each church. The increased numbers and business of the churches required such synods, and the orderly performance of their business required such a superintendency. This Presiding Presbyter was, however, considered only as a *principes inter pares*—a President among equals, and not of a superior order divinely appointed. Ignatius (A. D. 116) is the first writer who notices the distinction, but so decisive is the evidence that most of his epistles are forgeries, that no reliance can be placed upon his alleged testimony. The very best critics declare that they have been egregiously interpolated. Yet if his authority were admissible, it would be far from sustaining the prelatical doctrine of episcopacy. Ignatius' Bishops were but "pastors of single congregations,"—presiding Presbyters; and he nowhere describes them as the only representatives of the apostles, and, on this account, an order distinct from Presbyters; but repeatedly affirms Presbyters to be the true successors of the apostles—"Your Presbyters, in the place of the council of the apostles"—"Be ye subject to your Presbyters, as to the apostles of Jesus Christ our hope."—Trall. Sec. 2. "Reverence . . . the Presbyters as the Sanhedrin of God, and college of the apostles."—Ib. Sec. 3.

The later primitive writers of the church confirm our position. Irenaeus, who died about A. D. 202, evidently uses the names Bishops and Presbyters as convertible terms. Speaking of certain heretics, he says—"When we refer them to that apostolic tradition which is preserved in the churches, through the succession of their Presbyters, these men oppose the tradition; pretending that, being more wise than not only the Presbyters, but the apostles themselves, they have found the uncorrupted truth."‡ Continuing the same course of reasoning, the author, in the next section, again styles these same Presbyters Bishops. "We can enumerate those who were constituted by the apostles Bishops in the churches; their successors, also, even down to our time. But because it would be tedious, in such a volume but to enumerate the successions in all the churches, showing to you the tradition and declared faith of the greatest, and most ancient, and noted church, founded at Rome by the two glorious apostles, Peter and Paul, which she received from the apostles, and is come to us through the successions of the Bishops, we confound all who conclude otherwise than they ought, by what means soever they do so."§

"The very same traditions and successions," says Coleman, (p. 170,) "which are here ascribed to the Bishops, are just above assigned also to the Presbyters," and he speaks of Polycarp as a Bishop in one place, and in another as a "blessed and apostolic Presbyter."

Again, he says, that they who cease to serve the church in the ministry are a reproach to the sacred order of the Presbyters; but he had just before styled these same persons Bishops.

In his letter to the Roman Bishop Victor, he speaks of the Presbyters who had presided over the church in that city before that Bishop. One of these Bishops was the predecessor of Victor Anicetus, whom Polycarp

\* Ep. ad Cor., Sec. 44. Apud Coleman's Prim. Ch., pp. 104-5. † Ep. ad Cor., 54. ‡ Apol. 1, C. 65 and 67. § Irenaeus has a good comment on Justin's testimony: *Prose Works*, Vol. I., p. 76. § Coleman, p. 190. ¶ Iren., Adv. Haer., L. 3, C. 2, Sec. 2. Apud Coleman, p. 160. \*\* Iren., C. 3, Sec. 1. Apud Coleman, p. 170.

carp endeavored in vain to persuade "to retain the usage of the Presbyters who had preceded him."\*

Similar testimonies from Clement of Alexandria, Tertullian, &c., may be found in Campbell, Coleman, &c. We pass to some of the later fathers. That of Jerome, in the fifth century, not only asserts our position, but declares the manner in which the name Bishop was changed from its indiscriminate application to all Presbyters to its distinctive application to the presiding Presbyter. He says:

"A Presbyter, therefore, is the same as a Bishop, and before there was, by the institution of the devil, parties in religion, and it was said among different people, I am of Paul, and I of Apollon, and I of Cephas, the churches were governed by the joint council of the Presbyters; but afterwards, when every one accounted himself as belonging to his own party, he himself and not to Christ it was decreed throughout the whole world that one, chosen from among the Presbyters, should be put over the rest, and that the whole care of the church should be committed to him, and the seeds of schism taken away."

Should any one think that the only my private opinion, and not the doctrine of the Scriptures, let him read the words of the apostle in his epistle to the Philippians: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the Bishops and Deacons," &c. Philippi is a single city of Macedonia, and certainly in one city there could not be several Bishops, as they are now styled; but as they, at that time, called the very same persons Bishops whom they called Presbyters, the apostle has spoken without distinction of Bishops as Presbyters.

Should this matter yet appear doubtful to any one, unless it be proved by an additional testimony, it is written in the Acts of the Apostles that when Paul had come to Miletus, he sent to Ephesus, and called the Presbyters of that church, and among other things, said to them, "Take heed to yourselves and to all the flock in which the Holy Spirit hath made you Bishops." Take particular notice, that calling the Presbyters of the single city of Ephesus, he afterwards names the same persons Bishops.

After further quotations from the Epistle to the Hebrews, and from Peter, he proceeds—"Our intention in these remarks is to show that, among the ancients, Presbyters and Bishops were the same; but by little and little that the plants of dissension might be plucked up, the whole concern was devolved upon an individual. As the Presbyters, therefore, knew that they are subjected, by the custom of the church, to him who is set over them, so let the Bishops know that they are greater than Presbyters more by custom than by any real appointment of Christ."†

St. Augustine, the celebrated contemporary of Jerome, gives the same opinion:—"The office of a Bishop is above the office of a Priest [Presbyter] not by the authority of Scripture, but after the names of honor which, through the custom of the church, have now obtained."‡

The author of the commentaries on St. Paul's Epistles, supposed by some to be Ambrose and by others Hilary, (A. D. 384,) says—"The apostle calls Timothy, created by him a Presbyter, a Bishop, for the first Presbyter was called Bishop."§

Chrysostom (A. D. 407) says—"Wherefore, as I said, Presbyters were anciently called Bishops and Stewards of Christ, and Bishops were called Presbyters. For this reason, even now, many Bishops speak of their fellow-Presbyter and fellow-Minister; and finally, the name of Bishop and Presbyter is given to each indiscriminately."¶

Theodore, immediately after Chrysostom, in commenting upon St. Paul's words, Phil. 1:1, declares that Bishops and Presbyters "had, at that time, the same names, as we have from the history of the Acts of the Apostles." He says, "It is evident that he [St. Paul, in his instructions to Titus,] denominates the Presbyters Bishops;" and of Phil. 2:25, he says, that "those who, in the beginning of the Epistle, are called Bishops, evidently belong to the grade of the Presbytery."\*\* On 1 Tim. 3:1, he affirms that Paul "calls the Presbyter a Bishop, as we have had occasion to show in our commentary on the Epistle to the Philippians."††

Coleman, chap. VI., gives similar and abundant testimonies to show that the same opinion was generally entertained even through the dark ages, and Gieseler declares "that the distinction between the divine and the ecclesiastical appointment, *institutio*, was of less importance in the middle ages than in the modern Catholic church, and this view of the original identity of Bishops and Presbyters was of no practical importance. It was not till after the Reformation that it was attacked. Michael de Medina, about A. D. 1570, does not hesitate to assert that those fathers were essentially heretics; but adds, that out of respect for these fathers, this heresy in them is not to be condemned. Bellarmine declares this a "very inconsiderate sentiment." Thenceforth all Catholics, as well as English Episcopalians, maintain an original difference between Bishop and Presbyter."‡‡

Pages might be filled with authorities to prove that the prerogatives afterwards limited to Bishops originally pertained to Presbyters, especially that one now considered by prelates the most important—power of ordination. For the Scriptural and primitive examples we must refer the reader to Bangs' Original Church, No. 5; and for still fuller authorities, to Coleman's Primitive Church, Chap. VI. The example of the Church of Alexandria furnishes a complete vindication of Mr. Wesley's ordination of the American Bishops. The following is Gooden's translation of the account given by Eutychius of the case of the Alexandrian Church:

"His words are these: after mentioning that Mark the Evangelist went and preached at Alexandria, and appointed Hannon the first Patriarch there, he adds, 'Moreover he appointed twelve Presbyters with Hannon, who were to remain with the Patriarch, so that, when the Patriarchate was vacant, they might elect one of the twelve Presbyters, upon whose head the other eleven might place their hands and bless him, [or invoke a blessing upon him,] and create him Patriarch, and then choose some excellent man and appoint him Presbyter with themselves in the place of him who was thus made Patriarch, that thus there might always be twelve. Nor did custom respecting the Presbyters, namely, that they should create their Patriarchs from the twelve Presbyters, cease at Alexandria until the times of Alexander, Patriarch of Alexandria, who was of the number of the 12 [Bishops at Nice]. But he forbade the Presbyters to create the Patriarch for the future, and decreed that when the Patriarch was dead, the Bishops should meet together and ordain the Patriarch. Moreover he decreed that on a vacancy of the Patriarchate they should elect, either from any part of the country, or from those twelve Presbyters, or others, as circumstances might prescribe, some excellent man and create him Patriarch. And thus that ancient custom by which the Patriarch used to be elected by the Presbyters disappeared, and in its place succeeded the ordinance for the creation of the Patriarch by the Bishops."§§

\* Euseb. Eccl. Hist., Lib. 5, C. 24. † Mason's Works, Vol. III, pp. 225-228. On Jerome's contradictions, see Sillington's, An. Ed. p. 302. ‡ Jewell, Defense of his Apology, pp. 122, 123. § Comment in Eph. 4:11, 12. Inter Op. Ambros. ¶ Chrysostom, Ep. ad Phil., Tom. II, p. 194. \*\* Ibid. Ep. ad Phil., p. 445, Tom. 3. †† Ibid. Ep. ad Tim., p. 450, Tom. 3. ‡‡ Ibid., p. 652.

A premium of \$100 has been offered in Connecticut, for the best practical Essay adapted to general circulation, presenting the most simple and efficient plan for improving the public schools of Connecticut, and for adding to the public schools in cities, a department for instruction in the higher branches of education.

We understand, says the Gloucester Telegraph, that Mr. David S. Rowe, formerly of Rockport, has been selected to take charge of the Normal School in Westfield.

\* Ep. ad Cor., Sec. 44. Apud Coleman's Prim. Ch., pp. 104-5. † Ep. ad Cor., 54. ‡ Apol. 1, C. 65 and 67. § Irenaeus has a good comment on Justin's testimony: *Prose Works*, Vol. I., p. 76. § Coleman, p. 190. ¶ Iren., Adv. Haer., L. 3, C. 2, Sec. 2. Apud Coleman, p. 160. \*\* Iren., C. 3, Sec. 1. Apud Coleman, p. 170.

## CORRESPONDENCE.

## LETTER FROM PROF. MERRICK.

## MISSIONS.

Dear Br. Stevens.—We are told by many, that the day-star of millennial glory is rising in the East, and that already the day dawneth. It may be so. And when I look upon the whitening fields spread out over almost the entire surface of the earth, or listen to the Macedonian cry which comes up on every breeze, I am ready to exclaim, it is so. But as I look around for the laborers who are to enter these fields, or listen for those who are saying, "Here am I, send me," and see but here and there one on his way, and hear but few responding to the call, and remember that the church is withholding even the little that is required to send out this small number, my heart sickens; the light becomes darkness, and I can only fall back upon the promises, and "hope in God."

But a spirit within me will not let me rest. For years I have been pained in seeing so many of the professed lovers of Jesus, manifestly squandering their Lord's substance. Look at the dwellings and furniture, at the tables and dress of many who have solemnly renounced the service of their Divine Master. And is it thus they honor God with their substance? Expending thousands for personal aggrandizement, ease and comfort, where they give hundreds for the extension of the Redeemer's kingdom? Here are more than five hundred millions of souls, for whom the Savior died, who are perishing for lack of knowledge. Thousands are every day passing into eternity, who have never heard the name of the Savior—God in his providence has prepared the way for sending them the Gospel, and in a great measure prepared their eyes for its reception. And is this a time for you, O ye, to dwell in your ceiled houses, and this great field lie waste? I am aware of the reasons which are urged in justification of such expenditures. But are they consistent with the spirit of our holy religion? Will they stand the test of the judgment day? Should not those who talk of the necessity of this conformity to the world, in order to maintain their standing in society, remember that the blessed Savior, to redeem these heathen, laid aside the glory which he had with the Father, and became of no reputation—that he who was rich, for their sakes became poor—so poor as not to have a place where to lay his head? And shall the disciple be so much above his Lord?

It is not, however, the rich and fashionable alone, who are at fault in this matter. It is to be feared that but few view the subject in its true light, or feel upon it as they ought. What would be the consequence, were the whole Christian world to act up fully to the precept which requires us to do to others, as we would that others should do to us? Let us take a particular case, and upon it make a few calculations. Here is a small family in moderate circumstances who deny themselves the use of tea, coffee, sweetmeats, and some other of the common luxuries of the table; and with the amount thus saved, constitute some one, every year, a life member of the Missionary Society of the M. E. Church. This they do in addition to their ordinary contributions. And who will say they do wrong? In doing this, they defraud no one; they have not injured, but improved their health; they have not diminished, but increased their religious enjoyment. And what they do, might not others do? Who will say it is asking too much? Too much for the love of Jesus and perishing souls, to deny ourselves of a few needless luxuries! O, were our situations changed; were we in the darkness of heathenism, and they enjoying like us, the blessings of Christianity, should we think it too much for them to make these little sacrifices for our sakes? Alas, what should we think of their religion, if they were unwilling to do it! But to the calculations; and in making them, I will confine myself to the Methodist Church. Call the Methodists of the United States one million; allow five to each family, and the amount thus saved would be no less than \$4,000,000. With this, allowing \$1,000 to each missionary, there might be sent to China, 500 missionaries; to India, 300; Holy Land, 100; other parts of Asia, 200; Africa, 500; Europe, 200; South America, 200; Indians, 200; Greenland, 50; New Holland and 50; other Islands, 1000; domestic missions, 500. In all, four thousand missionaries! O, who would not be willing to practice some little self-denial, to send out such a number of devoted men to preach Christ and him crucified to a perishing world? It would require but four dollars from each Methodist in the United States, to do all this. Again, I ask, could it not be done? Why, hundreds of preachers, and thousands of members, would only have to deny themselves the use of tobacco to save this amount. Some could deny themselves one thing, and some another. If some could not save this amount, many might more; and not a few might save their hundreds, and some even their thousands. O, what can be done to rouse the church to a sense of her duty? Lord, help, for vain is the help of man.

"Spirit of grace, and health and power;  
Fountain of light, and love below;  
Abundant healing in showers,  
O'er all thy people let it flow:  
Inflame our hearts with perfect love,  
In us the work of faith fulfil;  
So not heaven's host shall swifter move,  
Than we on earth to do thy will."

Four thousand missionaries supported by the Methodists of this country by a little self-denial, would injure no one. Would that all would think of this as they retire for their private devotions, and as they indulge in the use of modern luxuries. Dear Br. Stevens, give us line upon line on this subject, and may the Lord make it efficient.

Yours truly,  
F. MERRICK.  
Ohio Wesleyan University.

LETTER FROM NEW HAMPSHIRE.  
SKETCH OF THINGS IN HUDSON.

Br. Stevens.—Hudson is on the east side of the Merrimack, opposite Nashua. When the Rev. Jared Perkins was stationed in Nashua, he visited Hudson a few times, and formed a small class. The Presbyterians, and Calvinistic Baptists, had occupied the ground for years. But when the Methodists entered, the state of religion was very low, and the public means of grace poorly sustained. There was no regular preaching at the Presbyterian house. Rev. E. A. Rice, of Lowell, was invited to fill the pulpit for a short time. But very soon there was an alarm; it was feared the Methodists would gain a permanent residence in the town. Soon an Orthodox minister came upon the spot, and the meeting-house closed against the Methodists. The Methodists being accustomed to opposition, nothing daunted, (for their object was to save souls,) proceeded to provide for the worship of God, as providence opened their way. They pitched a large tent in a grove, on a beautiful elevation, in full view of the large and thriving town of Nashua, one mile and a half distant. The people gathered to see, to hear—the servants of God not only came, but Jesus came also, and caused the bread of life to be given to the people. The gentleman who owned this eligible site, offered it to the society, if they would build thereon in 1839. Rev. Abram Folsom was stationed there; and soon after, a neat chapel was erected, 40 by 50 feet, and all paid for by the sale of the pews.

A site was offered for a parsonage, on a beautiful spot near the chapel; the society have erected and finished as convenient a home for the preacher as there is in the conference; and permit me here to name an evil that has caused great trouble in our societies.

1st. The house was erected before the land was secured to the society. Every preacher ought to see to this business, timely—and never carry a subscription to build, on land that we cannot control. In connection with this evil, is another which has caused much trouble; subscribers are permitted to live on for years, without paying their subscription; and of course many of them never pay. I found these evils in relation to our parsonage in Hudson. With much trouble, we have obtained a title to the land; and are also afflicted with a debt, which might have been paid ere this, if the subscriptions had been put into notes when the house was built. The church is small, only numbering about fifty members, and they have many burdens to bear, and battles to fight. But they are not weary in well doing, and I trust will soon make another effort altogether, and sweep the debt from the parsonage. There is great cause for gratitude to God for what he has done, and is still doing for this small society. We are on terms of peace and good will towards our brethren of other denominations. We have at present, the best choir of singers that I am acquainted with. They not only sing well, but they behave like gentlemen and ladies, in the house of God. But I am sorry to say, that it is a common complaint with the servants of God, and the people, that we are greatly annoyed with the unmannerly, and unchristian conduct of many who take part in public singing, especially in sermon time. It is a great embarrassment for a preacher to see groups of persons, engaged in whispering, during sermon. If this was not a public and general evil, I would not speak of it in this public manner.

We have had several deaths, and a few conversions which I will simply notice. Br. G. Senter, was called to die, whilst his beloved wife was separated from him, and laid on a bed of sickness at her father's. He said to me, I die in peace; and tell my dear wife to meet me in heaven. Although greatly afflicted with sickness, and an infant in her arms, she can say, "The Lord is good, a strong hold in the day of trouble."

Mr. Daniel Ripley was an interesting young man, of the age of 22. He was cut down in the vigor of youth, by the typhus fever. He had been married but a few months. His widow is a worthy member of the M. E. Church. She often speaks of the comfort that religion affords her in this hour of trial. Soon after the death of Mr. Ripley, I commenced evening meetings at the house where he died. A solemn awe rested on the community; soon several rose for prayers, and staid to our inquiring meetings, and a few have found the Savior. But the voice of God, in solemn tones, has been sounding again and again, among our youth.

Miss Ann Elizabeth Chase, was a lovely girl of 17. She was the oldest of three children; her pious mother had for years been afflicted with debility and sickness. Elizabeth A. was a dutiful girl, and early acted the part of a woman in the labors of the house. She was dedicated to God at her birth, and was a child of many prayers. She was a shining star in the Sabbath school. But on Saturday, Nov. 29th, she was laid in her early grave, and on the following Sabbath, the snows of winter softly laid their white wreaths o'er her tomb. She felt a deep solicitude for her kind and beloved father, who had not professed religion. She left a message for her young mates to seek religion. She desired to take the parting kiss with her dear mother; and whilst the frail mother bent over her lovely Ann, her pale face beamed with the sweetest resignation, and with hopes of future glory. She took the parting hand with all her friends, and sleeps in Jesus.

Sarah Jane Ripley, a sister of Daniel Ripley, of the age of nineteen, was among the seekers, and we trust she found religion. She went to Lowell to live, but was soon brought back a corpse, and laid in the grave with her dear brother. Her pious parents said they could give her up, for she was happy in Jesus.

The first Sabbath of March was an interesting day with us; two young ladies joined the church on trial, were baptized at the altar, and feasted with Jesus at sacrament.

M. NEWHALL.  
NEWPORT, R. I.—Rev. R. Lavender writes, March 13:—Please insert these few lines, for the encouragement of those who are praying for the prosperity of Zion, and are looking forward to the glorious day when sinners by scores shall be converted to God.

I have just arrived from Newport, R. I., where the Lord is imparting unto his church the joys of his salvation. Sinners are beginning to inquire the way to Zion. Backsliders are returning to their Father's house, and saints encouraged to hold on by faith, and press forward.

In visiting a number of meetings, (both public and private,) it appeared as if the church for several years past, have been reluctant. But now the heavenly breezes are blowing, and are wafting them on towards the haven of eternal rest.

EDGEMOOR.—Rev. W. F. Harlow writes, March 11:—Permit me to say to the readers of the Herald, that the Lord is renewing his work on Martha's Vineyard. The church is rising daily in this place. Several backsliders have been reclaimed. Some cases of conversion have recently occurred, and nearly every day witnesses some new instances of conviction or conversion. But the work is not wholly confined to this part of the Island. It seems to be spreading all over it. In a neighboring village, quite a number have been converted of late. The prospect of an abundant harvest is bright. Glory to God.

CHINA, Mr.—Rev. P. P. Morrell writes, March 10:—I wish to say for the comfort and encouragement of our Zion, that the Lord is giving a happy refreshing from his presence. In December it began, and we had a number savingly brought to Christ; and it thus has continued, gradually moving, wider and deeper, until about six weeks since, when in China Village, the small cloud gave us a blessed shower; and since then, we have had a glorious season, and especially so in China Village; a goodly number have been converted to God; our congregations there are large and very serious; and the prospect now is of a general display of the power of God. And our prayer is, that the word of the Lord may run and be glorified.

On Monday the 8th, the ship Roanoke anchored. A sister came in our office, saying, Missionaries, missionaries; they are gone to the mission house. We dropped our pen, up hat and started over there. To our joyful surprise, we had the pleasure of being introduced to the Rev. J. B. Benham, superintendent of the Liberia mission, and wife; Rev. W. B. Williams, principal of the Monrovia seminary, and wife. "All well, though as might be expected, somewhat fatigued. After numerous greetings by our brethren and sisters that came in, all joined in prayer, in thanksgiving and praise to God, for his goodness in conducting our brethren and their wives across the mighty deep, thus affording new agencies with which to renew and carry forward our work in this mission. It was a good time. God was present, and we felt as if we had renewed evidence of his blessing and our success. May we all live and labor to realize it for Christ's sake."

The 190 emigrants taken out by the Roanoke, were emancipated by the will of the late Mr. Hoe, of Prince George county, Virginia. They were described as being a robust and healthy set of people, and a valuable acquisition to the colony.

CORRECTION.—In the Herald of March 4, in the article headed "The Missionary Cause," in the fifty-second line, instead of reading "We have much of the zeal and success of our fathers," read "we hear much," &c.

## LUTHERAN DELEGATES TO LONDON.

Pursuant to a call, a number of Lutheran ministers and lay delegates met in Frederick city lately, "for the purpose of considering the propriety of sending delegates from the Evangelical Lutheran Church in the United States to the Evangelical Alliance for the promotion of Christian Union, to meet in London, England, in August next." After the adoption of a number of resolutions, approving of the objects of the Convention, the following delegates were chosen:—Prof. S. S. Schmucker, D. D., of the Theological Seminary at Gettysburg, Pa.; Rev. B. Kutz, D. D., of Baltimore, Md.; Rev. J. G. Morris, D. D., of Baltimore, Md.; Rev. N. Pholmon, D. D., of Albany, N. Y.; Rev. T. Stork, of Philadelphia; Rev. J. McCron, of Chester Springs, Pa.; F. Smith, Esq., of Chambersburg, Pa.

## THE HERALD—HOW TO IMPROVE IT.

My circuit this year extends through Goshen, Lempster and Unity. I have tried to circulate the Herald in all these parts, and have succeeded in obtaining eight new subscribers since conference. I hope to get some more before the year closes. But I have been thinking for some time that it was necessary to make some improvements in the Herald relative to some things which are published in it. I think it would be far better for those who have "Donation Visits" to thank the people at the time they receive the visit; and if they think this is not enough, they can express their gratitude in the congregation on the Lord's day. Still further, with regard to "Ministerial Associations," it would be better to have notice of the meeting in two or three lines, and leave out the rest, for probably all interested understand the work assigned them. More hereafter.

Yours, with respect,  
JOHN ENGLISH.

We have long thought of expressing something like these views, but have been perplexed to know how to do so. There is no other Methodist paper in which these notices, or even the Presiding Elder's appointments, are published. The paper is published for the public good, and so far as it can serve that purpose by these notifications, we, of course, cannot object. But the brethren most concerned in the matter will take good naturedly a few suggestions from us.

1. As it regards the Donation Visits, they might be entirely omitted, or reduced to simple acknowledgments of two or three lines. The former would be best.

2. The Presiding Elder's appointments ought to be continued as matters of considerable convenience; but most of the remarks often affixed to them might be omitted or made at the Quarterly Conferences.

3. The announcements and programmes of Preachers' Meetings might be wholly omitted. At each meeting they ought be devised and announced for the subsequent session, or the Presiding Elder could, in his round, inform the preachers of their respective parts.

Now we hope no brother will be startled at these suggestions, and think me truly myself against them. We do not insist on them—we only suggest them. When it is considered that these notices cost us several hundreds of dollars annually, the propriety of the proposed reform will be seen. We could give a column or two more of news every week if our correspondents would accept our hints. Pressed as we now are by these business items, we are compelled to restrict our secular news to a small compass, and to elaborate and arrange it there with the utmost precision, and yet never satisfy ourselves with it.

## TO MINISTERS OF THE GOSPEL—FAST DAY.

The time for the annual fast in the New England States is near; and I trust it will not be deemed improper to solicit anew on that occasion, special attention to a subject, the importance of which to individuals and communities, to our country and the world, has been impressed more deeply than ever upon the public mind, by the rumors and alarms of war during the last few months.

We acknowledge, with grateful satisfaction, the prompt and efficient advocacy of peace, by the pulpit and the press of our country. A large number of them have spontaneously performed a noble service for this cause. They have brought its claims before the community, to an extent, and with a power hitherto unparalleled among us; and every friend of God and man, must have rejoiced to find in the hearts of the people such an unexpected amount of pacific sentiment as the crisis has called forth.

The danger, however, is not passed, nor ever can be, until the whole difficulty is finally settled. We trust in God that no war will come in this case; but it is to be prevented only by his blessing on the use of proper means. How easy for a sudden outburst of the war-lame in England, even now to kindle a responsive blaze all over our own land, and render it impossible for any human power to hold these two nations back from blood!

But even were the dispute already brought to an amicable issue, the occasion would still suggest to ministers a variety of topics, which might just now be wisely pressed upon the Christian community, in connection with the subject of peace in its general aspects and claims. Very respectfully,

GEO. C. BECKWITH,  
Sec. Am. Peace Society.

ARRIVAL OF OUR MISSIONARIES IN AFRICA.—Africa's Luminary of December 10, gives the following account of the arrival of Messrs. Benham, Hoyt, and Williams, of the mission establishment:—

The ship Roanoke, Captain Alexander Hannah, 33 days from Norfolk, (Va.) arrived in this port on Monday the 8th; 190 emigrants on board, 190 missionaries for the place. Also three missionaries with their wives, belonging to the Methodist mission in Liberia.

In August our letters from the United States, told us of the coming of the Missionaries to co-operate with us in this section of the Liberia vineyard. As the time drew near for them to arrive, our anxiety increased, until it became almost intense. Captain Lawlin came, and no missionaries.

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ONKON.—A vessel leaves New York about the 1st of April for Oregon. Letters, postpaid, addressed to the care of our Book Agents, at N. Y., will be transmitted.

## THE COMING CONFERENCES.

The Conferences, remember, are at hand. Have the appointed collections all been taken up? Has each preacher collected the principal, or at least the interest, of his pledge for the University? We hope the Conferences will not be mortified with failures in this respect. Remember the interest is only six dollars; beat about through every street of your parish for it, rather than fail. Are the candidates prepared for thorough examination? At some of the last Conferences much difficulty arose from the imperfect reports of the membership. We beg to give timely advertisement on the subject to every brother, that we may have no more trouble of this kind. Are there any difficulties between brethren which they propose to refer to the Conference? Can they not be adjusted by kindly compromise before, and thus save much waste of time and feeling? Shake hands and come to Conference with cheerful hearts; if you cannot shake hands, write a letter to the brother concerned, make concessions, make amendments, do anything not wrong to maintain the unity of the spirit in the bonds of peace. Are we all praying for the blessing of the great Head of the church on the coming Conferences? Do we remember them in the prayer meeting and public congregation? May God make them jubilees to the church.

## LONDON CONVENTION.

## A DELEGATE FROM MAINE.

Br. Webster has been mentioned by our correspondents in Maine, as a suitable delegate from that conference. This, and all the nominations in the Herald were made with the expectation that the convention at London, would be held in June. As that date would be too early for the conferences to appoint their delegates, such nominations were in place, and







## BIOGRAPHICAL.

REV. BENJAMIN BISHOP was called home, Dec. 20, aged 79 years, 2 months. He had enjoyed constant consciousness of acceptance with God since 1829; joined the New England Conference on trial and was ordained deacon 1809; joined in full and was ordained elder in 1811; travelled on Tuftonborough circuit, New Hampshire Dist.; Falmouth circuit, Portland Dist.; and Wethersfield circuit, Vermont Dist. In 1812 he located; but (as he said) "not to give up preaching, for he would as quick think of giving up the ghost." His labors, until within a few years, have been arduous, in calling sinners to repentance. For more than two hundred miles, in every direction from his home, he travelled "over all the land." All looked upon him as a faithful "servant of the Lord Jesus." Hundreds loved him as the well appointed instrument in their conversion.

For months before his departure, he heartily joined in the chorus of the apostle, "I am now ready," &c. Some, as they are about to join the throng "of the just made perfect," seem unconsciously to withdraw from our society. It was thus with Father Bishop. As he retired, he was frequently hailed, "You know me?" "You've not forgotten me?" His shouts were often heard, "Glory to God! my soul is so full of heaven, I willingly forget all below."

Ever the spirit seemed to dwell in its earthly tabernacle, it seemed to stand secure upon the "blessed shore," regardless of all the deeds or words of mortals, save when from them he heard the name of "Jesus." Then "life immortal seized the clay," and on the flames of divine love, the soul was brought still nearer to its God. Thus he left us, adorning the "wondrous grace," the "boundless love," that us to "glory brings."

"Hence our hearts melt, our eyes o'erflow,  
Our words are lost; nor will we know,  
Nor will we think of aught beside,  
My Lord, my love, is crucified."

Lisbon, N. H., March 9. F. A. H.

Mrs. ELIZA W. TITCOMB, wife of John Titcomb, died of an internal cancer, Feb. 23, aged 47 years. Sister T. experienced religion some twelve years since. Since her conversion her life has been like an even spanned thread. She lived only to do good, and in her death the poor have lost a benefactor, the church one of its most devoted members. She left one husband, an adopted daughter, and a large circle of friends to mourn her loss, but we mourn not as those without hope. Her end was peace, and we trust, our loss is her eternal gain.

Concord, N. H., March 6. C. C. Burr.

MISS EMILY HIGLY sweetly fell asleep in Jesus March 3. For many years she sustained the character of a "sojourner," and has belonged to this division of Zion's travelling army. Her sickness (disease of the lungs) was protracted and painful, yet the writer never witnessed such resignation, patience and reliance, mingled in one bosom.

Her parents, almost helpless by age and infirmity, have lost an earthly staff, on which they leaned with a parent's love. "Her sun has gone down while it is yet day;" but it set gloriously, without a cloud, to rise again on the eternal shore, where

"Sickness, sorrow, pain and death,  
Are felt and feared no more."

God bless the bereaved household. Amen.

Wapping, S. Windsor, Ct., March 9. S. DEAN.

Mrs. ELLEN W., wife of James Motley, died in New York city, on Monday, January 19th, of disease of the heart; aged 30 years and 10 months.

When death removed from us those who have passed their three score years, we submissively bow to him who doeth all things well. Our friends sicken, and step by step, we follow them to the last home, sympathizing with them in all their sufferings, administering the cup of consolation, and anticipating every want, until the last one is supplied: with what delight, we think over their last words; we seem to hold communion with them, having mingled in all their sufferings, and with the Christian, in anticipation of entering into that rest, where they are free from sickness and from death. But in the death of our dear friend, it was not the privilege of those who most loved. From apparently perfect health, when every prospect of future happiness, and years of enjoyment seemed to beckon her onward, she was called in one short hour, to take the last look of weeping friends. A husband is thus deprived of a beloved wife; an infant, who will never slip from his lip the endearing name of mother. No; that ear which would be quick to hear its softest cry, is hushed; that voice that would have been a solace in all its years, is now silent; and the last words that fell from those dying lips, were—"Lord Jesus, receive my spirit."

And this is our consolation. And while a husband thus mourns his loss, may he be led to seek happiness, only in that religion which alone can support us when every earthly joy must fail to afford consolation. This, we have no doubt, was her support, as she made it her choice in life. She was a member of the late Dr. Milnor's church, where she was much beloved. This will be remembered by a large circle of sympathizing friends, to whom she was much endeared by her amiable disposition, which they will long cherish.

Adieu dear friend, a long adieu;  
Till freed from earth, we meet above,  
Where husband, child, and kindred dear,  
Shall feel the wonders of his love.

JULIA.

SISTER HARRIET HUNTLEY, daughter of Amos and Betsey Huntley, of New Alstead, N. H., died on the 10th inst., in the 22d year of her age. She was a consistent member of the M. E. Church. As early as eight years of age, she gave good evidence that she had experienced religion, which she fully enjoyed and faithfully exhibited through life; and although her soul was destined to inhabit a diseased furnace of affliction, yet it only served to refine her heart more fully. A number of her last days were days of extreme suffering. Being very much pressed for breath, she was able to converse with her friends but little; yet, supported by grace, she was not left to murmur or complain. A short time before she died, she exultingly exclaimed, "Lord Jesus, this night I shall be with thee, at rest."

Gilesum, N. H., March 13. A. S. TINSLEY.

SISTER SUSAN SWAIN, daughter of Daniel and Mary Ross, died in Skowhegan, Feb. 3, aged 23 years. Sister Swain experienced religion at a camp meeting when 16 years of age, and three years after joined the Methodist Episcopal Church, of which she was a worthy member.

Her sickness was short but very painful, (occasioned by sleeping in a room newly plastered that was not thoroughly dried.) She endured her sickness with patience. May God sanctify her death to surviving friends.

O. HUSE.

Skowhegan, March 5.

SARAH F. TYLER, daughter of William and Judith Tyler, died in Pownal, Me., Jan. 19, aged 22 years and 10 months. She was converted in

a revival under the labors of the Rev. James Thwing in 1843, and joined herself to the Methodist Episcopal Church. At the commencement of her sickness she was dispirited with her spiritual state; but as death approached, her heart relied on the Rock of her salvation, and now her unwavering faith became the sheet anchor of her soul. She was enabled to part with all without a murmur or a sigh. In the final conflict she cast herself, without reserve, on the bosom of her God. Her last hours were distinguished by the presence of her Savior. May the surviving relatives cherish the recollection of the pathetic counsel of a departed daughter and sister.

Durham, Me., March 2. S. P. BLAKE.

MISS MARY WRIGHT died in Dedham, March 5, aged 29 years. She was converted more than five years since in Boston, since which time she has been an active and uniform member of the Methodist Episcopal Church. Her disease was consumption; her sufferings severe; yet she bore them all patiently. During her sickness, she once expressed a desire to recover, that she might be a blessing to her aged mother, but wished to be reconciled to the will of the Lord. As she drew near her end, she was enabled to give up all into the hand of the Lord, and calmly fell asleep in Jesus.

Dedham, March 10. J. L. HANFORD.

## MINISTERIAL.

For the Herald and Journal.

## THE PASTOR A MODEL MAN.

Unless our ideas of pastoral character be essentially defective, the faithful pastor, in all matters of morals and religion, should be the model for the imitation of his flock, beneath the Scriptural proviso, that they follow him *only* as he follows Christ. There are occasions when it is necessary to comply with the prejudices of the people, and it is characteristic of a prudent pastor to know when such necessities occur, and not to contend with, but surrender to them. The great exemplar of evangelical pastors could, in minor matters, accommodate himself to the predilections and prejudices of all. When among the Romans, he could conform to their national peculiarities, and in conventional usages, could become all things to all men. But also for Christianity, when such declarations are made to shelter ministerial cowardice and complacency; when they are so construed as to cover moral action, or, rather to sweep away the code of moral obligation altogether; and when beneath the shelter of an example so prostituted, the minister of Christ, through fear of offence, withholds doctrines which are vital to Christianity, and fundamental to salvation. Well may we exclaim on the occurrence of such a calamity, "there is the offence of the cross exposed."

Within proper limitations, the pastor should be a model man—"an example to the flock." He should not change his position to accommodate the ever varying phases of the popular mind; but upon every question of right and duty, maintaining his own commanding position, unaffected by these changes, he should exert the full measure of his pastoral influence in raising his people to a level with himself. In his public ministrations the faithful pastor would deem it criminal to accommodate the pulpit to the pew, and in his pastoral visitations we should deem it equally criminal to cringe to error in any of the protean forms in which it assaults him. As he is bound not to suffer sin upon his people, so he is equally bound to rebuke and correct those errors which lead to sin, if suffered to remain unrebuked and uncorrected, considering the infectious character and mischievous tendency of the whole brotherhood of errors, the importance of stifling them in their birth cannot be overrated. This is the severest part of pastoral labor. To go from house to house, and in return for their hospitality, attack their darling errors, and unhorse them from their favorite hobbies, is an unpleasant and thankless task. It was much easier to pass on, and let the error grow, than to tear one's hands by plucking it up by the roots; but when duty is the question, we see no possible alternative. And we would extend our strictures a little farther, and assert it as our settled conviction, that in the common walks of life, the pastor should endeavor to elevate his people to his own ideas of propriety. Unless this be done, how shall he confer upon the church the knowledge which superior advantages have conferred upon him, and what are our hopes of the general improvement and progress of our people? When the requisite knowledge is ours, it is as easy to do right as wrong, and common experience has taught almost every one that it takes no longer to conform to the common propensities and conventional usages of society, than it does to contend against them. Our position then is this; that not only in the higher departments of his calling, but in the common walks of life, the Christian pastor should be a model man, and exert the full measure of his pastoral influence to raise his people to his own sense of right and propriety.

J. T. P.

For the Herald and Journal.

## TO MINISTERS OF JESUS CHRIST,

IN GREAT BRITAIN AND THE UNITED STATES.

Reverend Gentlemen,—He that dwelleth in love, dwelleth in God, and God in him. This is the great constitutional fact of Christianity. And God is one, and he is love; and all who dwell in him, must dwell together in unity, though locally divided by seas and oceans. As neither the length nor breadth of the universe, nor height, nor depth, nor principality, nor powers, nor things present, nor things to come, can intersect or dilute the unity of the God of love, so neither of these things, nor any of them, can separate the Christians from the love of God who is the Christ Jesus, or interrupt or weaken the unity of that divine connection. For the hearts of all fruit-bearing Christians on earth are grafted into the heart of Christ, and thus they are brethren by ties, by ligaments of unity, unknown to any relations of mere human consanguinity. Now, in view of this blood relation to Christ, of a brotherhood of closer intimacies than those that fraternize the angels about the throne on high, let me call your attention to a moral phenomenon now culminating in the commercial world, as a harbinger-star of a great apocalypse. The two great Anglo-Saxon nations, evidently designed, by the very elements of their character and position, to evangelize and uplift the human race, have appeared to be on the eve of war, a calamity which would be felt to the farthest habitation on the globe. Foreseeing the ruin in which such a fratricidal war would involve the wealth of self-interest, the existence of commerce, and the whole network of social relations and pecuniary affinities which long years of international trade have thrown around the two nations, the merchants of Great Britain have addressed the merchants of America, appealing to the highest principles in the religion of the Ledger, to induce their government to avert the calamity of war. In their earnest and graphic exposition of the evils of war and the blessings of peace, they say, not exactly in the language of the Bible, but in that of a commercial edition of the same Revelation, "GODLINESS IS GREAT GAIN;" peace, universal peace, is universal prosperity; the pecuniary benefits of having the Kingdom of God and his righteousness established throughout the world, render obedience imperative and lucrative. Now, then, just notice the

wisdom of the children of this world in their generation. They have involuntarily acknowledged that all the interests which absorb their attention, depend upon the extent and prevalence of "the fruits of the Spirit"—righteousness and peace; that the Ledger, the Bible of Commerce, is a gospel of peace; and, as if a commercial duplicate of the Gospel of Jesus Christ, lifts up its balance sheet against all war, enjoining upon all true disciples of Mammon to live in peace and unity with all men. In other words, they are trying to evangelize the world with the Ledger, instead of the Bible; to Christianize the race inversely, or for "all these other things" that follow inevitably in the train of Christianity. Now, when there is imminent danger that the Kingdom of God and his righteousness will be overthrown in the hearts of men by a war between the two nations, these merchants, these inverse Christians, run out in the thoroughfares of the agitated people, and with Ephesian zeal, cry, "Great is Christianity! great is Christianity!" With their Ledgers in their hands, full of the pecuniary records of Godliness, they shout, "Peace on earth and good will to men!" See with what faith they resort to the principles of their commercial morality to do just what the sublimest doctrines of Jesus Christ were designed to do in fraternizing mankind! See them at work endeavoring to tie the two great Anglo-Saxon nations of commerce! as if they were the strongest bonds of union that could connect hearts divided by a sea!

Ministers of the Gospel of Christ, will you suffer the sublime religion you teach to be outrun in beneficence by the religious code of Mammon? Will you permit the day-book of the merchant to out-speak the New Testament of the Son of God, in denouncing war, and proclaiming the blessings of peace? Shall these citizens and artisans of Ephesus drown the voice of the children of the Most High by their shoutings of "Great is Christianity! Great is Christianity! Great are the commercial benefits of Christianity! Great is Peace!" Will you, the ordained colleagues of the angels who sang, circling the cradle of your Redeemer, "Peace on earth, and good will to men," will you let the echo of that anthem go back to heaven, merely from the lips of the disciples of Mammon? Shall British Merchants say to American Merchants, "Let us dwell together in unity, for a common interest makes us brethren?" and shall there be no fraternal greetings exchanged, at such a juncture, between the Ministers of Jesus who are divided only by the Atlantic? Awake! the call is loud!—the publicans and money-changers of this world are crowding into the kingdom of heaven; they are bringing their doves and cattle and all their pecuniary interests into the Temple of the holy God, for protection from the ruthless hand of war. Awake! the surges of human existence are stirred with the alarm, "Awake! and Christ shall give thee light!" light to lighten the Gentiles to a higher gospel than the revelation of commerce! Now is the time to say to the world, that there are interests periled and destroyed by war, that never bore record on the leaves of the Ledger: to say to Anglo-Saxon Merchants who are trying to tie their countries together, with the attenuated threads of trade, that British and American Christians are tied together by bonds of brotherhood, stronger as the heart-string of the Son of God, merged in his love, dwelling together in him in the unity of his spirit.

Now is the time to unite Anglo-Saxon Christians in a brotherhood whose moral power shall be felt all over the world. Let, then, the gospel Ministers on both sides of the Atlantic, arise and shake hands across the ocean. Let not only ecclesiastical greetings be interchanged in printed communications, but letters filled with all the personalities of friendship, conveyed in the handwriting of a friend. Let Christian men and Ministers pair off, and engage in a personal correspondence on the things that belong to our peace. Every letter thus interchanged, like a weaver's shuttle, will carry across the ocean a silken ligature to bind two kindred hearts, and through them, two kindred nations. Such a social movement, co-operating with the one I have noticed, would hasten to its consummation the destiny of the Anglo-Saxon race, and the period when "nations shall learn war no more."

Worcester, U. S. A. ELIUB BURETT.

## LADIES' DEPARTMENT.

THE EMPTY CRADLE.

BY MISS HANNAH F. GOULD.

She sits by the cradle with sadness and sighing,  
And holds the small shroud that her fair infant wore;  
Her black-ribbed bonnet beside her is lying,  
And dark are her feet from the path they've come o'er;  
For she has been out where the light breeze was sweeping  
The drops from the flowers, which the night had been weeping  
Around the fresh grave where her loved one was sleeping  
So soundly its mother could wake it no more.

'Twas there she sped forth, when the morn was yet blushing  
With rose-tints and saffron the mild Orient sky;  
And there she was bowed, while the hot tears were gushing  
To shower the cold folds from her we-drooled eye;  
She whispered—the called—but her child did not hear her;  
Her lips to its bed she brought nearer and nearer;  
Than life, with all else, O, she felt it were dearer  
Her darling to clasp but a moment—and die.

For this was the hour, when, in beauty awaking,  
Her babe had been wont to her glad soul to illumine;  
And now her warm heart-strings were bleeding and breaking,  
The glory of morn wrapt her spirit in gloom;  
And death and the grave seemed their supplicants spinning,  
When her babe, in despair, came hurrying returning,  
All drooping and lorn, and with fond bosom yearning,  
She sought from the cradle what lay in the tomb.

But drear is its void—and its coldness how chilling;  
With soft infant breathings it soothes not her ear.  
'Tis grief's bitter essence all round it distilling;  
Her cheeks in agonies and death's loneliness here.  
O, keen, keen the anguish the now childless mother  
Retires in her babe's empty cradle to smother;  
And known to her soul and its God, but none other,  
The weight of her woe and the price of her tear.

THE DYING MOTHER AND HER BOY.

A gentleman was not long since called upon to visit a dying female. On entering the humble cottage where she resided, he heard in an adjoining room, an infant voice. He listened, and found it was the child of the poor dying woman engaged in prayer. "O Lord, bless my poor mother," said the little boy, "and prepare her to die! O God, I thank thee that I have been sent to a Sabbath school, and there have been taught to read my Bible; and there I learned that 'when my father and mother forsake me, thou wilt take me up.' This comforts me, now that my poor mother is going to leave me; may it comfort her, and may she go to heaven, and may I go there too! and pity my poor dear mother, and help me to say, thy will be done." He ceased, and the father, to induce the mother, approached the bedside to pray, opening the door. "Your child has been praying to you," "Yes," said she, making an effort to rise, "he is a dear child. Thank God he has been sent to a Sunday school. I cannot read myself, but he has read that blessed book, the Bible to me, and I hope I have reason to bless God for it. Yes, I have heard from him that I am a sinner; I have heard from him of Jesus Christ, and I do, as a poor sinner, trust in him. I hope he will preserve me. I hope he has for-

given me. I am going to die, but I am not afraid; my dear child has been the means of saving my soul. O! how thankful am I that he was sent to a Sunday school!"

## TEMPERANCE.

For the Herald and Journal.

## THE TRIUMPH OF TEMPERANCE.

Hark! the temple's clarion sounds—  
Far and wide the loud resounds—  
Rush her hosts to storm the mounds  
Of King Alcohol!

See her banners waving high,  
While his vanquished legions fly;  
Hear the shout that rends the sky—  
"Lo the foe fallen!"

Haste, ye brave, for fame you pine,  
To the lengthening battle line:  
In a mighty phalanx join;  
Prove your valor now.

Here is fitting work for you—  
Cause where nobler deeds are due:  
Victory here, with glory true,  
Decks the warrior's brow.

Christian heroes, who, ere long,  
Round to chant the victor's song,  
Hound our bloodless standard throng,  
Combat valiantly.

No unguished blades we bear;  
No destructive weapons wear:  
Brethren from the tyrant's snare  
'Tis our aim to free.

Ye who sigh o'er human woe,  
For the soul all else forego,  
Join to quell our common foe,  
Sworn your work to mar:

Watchmen o'er our erring race—  
Herads of redeeming grace—  
Boltly claim the foremost place  
In this moral war.

When the field shall be obtained,  
And the final conquest gained,  
Let the monster fiend be chained,  
And to darkness hurled;

Then shall truth all hearts refine—  
Gratitude our laurels twine—  
Virtue's hallowed light shall shine  
O'er a ransomed world.

Boston, February. A. A.

## SLAVERY.

For the Herald and Journal.

## A THOUGHT.

In the county of H—, in S. C., where horse stealing has become so common as to excite little surprise and opposition, (except from a few fanatic religionists, so called,) one of the rules adopted and commonly acted on is this: "Any horse coming into the enclosure of a citizen of this county may be taken, marked and appropriated as the property of such citizen."

Rising early one morning, Mr. A. (one of the fanatics alluded to above) found five horses had strayed into his enclosure. Knowing the rule above quoted, and that it was practically carried out by his neighbors, and that turning the horses into the street would certainly result in their total loss to the owners, he resolved to take advantage of the rule which secured him their undisturbed possession, till such time as he could restore them to their owners. As he expected, the report was soon circulated that he had joined the fraternity of horse thieves—he was, at least, sanctioning by his example the iniquitous practice, &c. Mr. A. said little more than to state his reasons for his course, and left certain ultraists in an adjoining neighborhood to rail to their hearts content. In due time, the horses were returned to their owners, from whom he received many thanks, which, with the approval of his conscience, was all the reward he desired. But in consideration of a most violent, vindictive and unrighteous prejudice to which these owners had long been subjected, in consequence of their uncompromising opposition to horse thieving, and justly fearing that if they retook their horses, they would be wrested from them by violence, and themselves maltreated, and knowing from the appearance of the barns that they would be in good and safe hands if left with Mr. A., they earnestly requested Mr. A. to retain them till such time as they could receive them safely. To this Mr. A., after mature reflection, consented, notwithstanding he well knew it would bring upon him undeserved and unmeasured censure. But he had the moral courage to dare the effort, and his integrity sustained him.

The above suppositions case illustrates, as I believe, fairly the case of many (so called) slaveholders in the Southern church. The application is easy; but I do not intend a controversy. I simply wish to present the above as expressive of the views of the really conservative portion of the Methodist Episcopal Church in New England on the subject of slavery, and as a permanent, unchangeable denunciation to such doctrines as are from time to time put forth, and by which, either directly or by implication, the whole body of New England Methodists are falsely presented as ultra abolitionists. The Methodist Episcopal Church South branded as horse thieves, men stealers, &c., and all or any union with them scouted as preposterous, wicked, &c., by which Drs. Bond and Elliot, and such others as desire an honorable and religious pacification of our church difficulties, are proscribed, and "things as they are" held to be a correct expose of the generality of New England Methodists. With such views, I have, and desire to have, no sympathy; and, whatever may be said to the contrary, I believe that comparatively very few have. I solemnly think that their repetition and discussion is productive only of evil. I would that my brethren would desist, and pray for the peace of Jerusalem. Neither Drs. Bond and Elliot, nor those entertaining their views, will be likely to adopt those advocated as New England Methodist opinions by certain writers. Those who have been unjustly stigmatized as pro-slavery because they could not conscientiously approve of what they deemed ultra abolition measures, will be content to let things remain as they really are, provided those who differ from them will not misrepresent and keep up a needless agitation. We have had enough of discussion; may we in future have more prayer, and every one prepare to give an account of himself to God.

February. R. S. T.

## YOUTH'S DEPARTMENT.

## A FATHER'S CARE FOR HIS SON.

Beautiful and becoming in the eyes of the paternal God, is the unwearied attachment of the parent to the child. Alas! how little does the unthinking spirit of youth know of the extent of its devotedness. There sits the froward, fretful, indolent boy. The care that keeps perpetual watch over his moral and physical safety, he misnames unjust restriction. The foresight that denies itself many a comfort to provide for his future wants, he denounces as sordid avarice. He turns from his father's face in coldness or in anger. Boy! Boy! the cloud upon that tail-worn brow has been placed there by anxiety—not for self, but for an impatient, peevish son, whose pillow he would gladly strew with roses, though thorns should thicken around his own. Even at

the moment when his arm is raised to inflict chastisement on his folly, thou shouldst bend and bless thy parent. The heart latches the hand that corrects thy errors; and not for worlds would he use "the rod of reproof," did he not perceive the necessity of crushing his own feelings, to save thee from thyself.

## THE POOR BOY'S RESOLUTION.

No! no! I am not poor enough for that! That man thinks because I have an old hat and patched clothes, that I am ready to sin for a shilling. No! no! I have been too long at Sunday school, to consent when sinners entice me.

He thinks I am a fool, because I will not sell papers on Sunday. Suppose I made two shillings. Two shillings would be a great deal; it would buy me a new cap; it would mend my dear old mother's broken windows. But no, no! Get thee behind me, Satan! God can provide for us; but he forbids me to sin. Suppose I had the two shillings in my hand. Would the money make me easy? Would it cure the pain of my conscience? Would it buy my pardon for breaking God's law?

Let me be poor. Better poor than wicked.—If I can only have a sweet inward feeling that Jesus Christ loves me, I can bear to be poor.

I mean to go away to some place by myself and kneel down, and pray to God to pardon all my sins, for Christ's sake. And then I will beseech him to give me a strong heart, and a brave mind; so that I may be stout and firm, when people tempt me to sin. Yes, I feel better this moment, I am sure, than if I had two shillings in every pocket.—Y. P. Gazette.

## GOOD FOR EVIL.

A little boy came to his mamma one rainy afternoon, as he returned from school, and said, "Mamma, may I go just down the street with a little girl that goes to our school?"

She replied, "No, my son, it rains."

He said, "Why, ma, I must go."

"Well, then," said his mother, "go, if you must."

On his return, she asked if the little girl was a favorite of his.

He said, "O, no; she treats me very ill, worse than any other scholar in school."

"Then why do you wish to go with her?"

He said, "You have taught me that we must do good to them that despitefully use us, and she had a chair to take home, and I did not know of any other way to do her a kindness, so I thought I would carry it for her, and that would be rewarding good for evil."—S. S. Adv.

## PHONOGRAPHY.

For the Herald and Journal.

Br. Stevens.—The subject of Phonography has attracted considerable attention of late, and elicited notices, favorable and unfavorable, in the public prints. As I have seen favorable notices of it in your paper, I wish a little space for some remarks through the same medium.

The enterprise of reducing to order our barbarous orthography, or substituting a better, is certainly a commendable one, but, as certainly, it is attended with no little difficulty. Its success will depend not only upon the independence and perseverance of those who lead in it, but also, upon the skill displayed in so arranging and conducting the plan as most readily to obviate difficulties and most effectually to command the confidence of community. A circumstance that perhaps, as generally as any, serves to retard the progress of improvement, is, that even persons of intelligence are disposed to receive or reject without due investigation. The causes of this I need not notice; the fact is obvious and the effect is this: If they reject, they discourage and embarrass the reformer; while if they receive too readily, they do not afford the assistance, by suggesting alterations, the necessity of which they might more readily discover than he, and for the want of which the enterprise fails.

There seems one grand defect in the scheme for reforming our orthography now before the public—it attempts too much.

People will not readily embrace great changes. Many a good thing has failed simply because "we have not been used to doing so." There is no use of quarrelling with this notion of men; nor is it wise to ridicule it too much. It is a conservative principle; and if it were not so, it is in human nature, and we must accept in reference to it. Men may be led, but will not be driven.

Again, the scheme is not sufficiently founded upon the fundamental principles—the original structure of our orthography as it now exists. A common objection to a reform of this kind has been, that it would destroy the connection between our language and those from which it is derived. This objection will weigh differently in different minds. With the writer it is confessedly of some force, and has served to reconcile him to the absurdities of our spelling. But a slight examination has convinced me, that our spelling might be greatly simplified, in such a way as in every way cases to bring it nearer to the original of the words, without producing any greater or as many departures as now exist.

I shall not pretend to make out in the remarks that follow. Either K or C might be dropped. I should like to retain K, as belonging to the most ancient alphabets; but C is of more convenient form. It originated in the Latin, or perhaps Etruscan, and is said originally to have been uniformly hard. We should write public, and derive from it pulchritude; but what worse is this than to derive from the same pulchritude?

Q is altogether useless. It belonged to the most ancient alphabets, but long since lost in whatever it differed from K. I have been lost surprised in examining the words beginning with Q, to find so many from languages in which Q is not used, so that it conceals, instead of being a clue to the derivation of the word. This will be seen on examining Webster's or Johnson's larger Dictionaries.

We ought to have a character for th. The Anglo-Saxon had one, but the servility of our forefathers to the French and Latin, despoiled us of this, as well as introduced the Q.

We have other monstrosities, memorials of the Norman conquest, but that serve to conceal the origin of the word. League comes from the Latin through the French. Latin is *liga*; if our *i* were, as in all the languages of continental Europe, sounded like *e* long, we should have *lige* pronounced *leg*. This would at once preserve the likeness to the Latin and mark the connexion with *ligature*, *ligament*, &c. If this change in the power of the vowel *i* were adopted, it would bring many words back to a nearer resemblance to their originals. For *beer* we should have *bir*, the very spelling of the Saxon. We have *e* contracted from the *e* of the Latin for the Greek *ai*, in *economy*, formerly spelled *oconomy*—I would be nearer the Greek.

Our awkward *ough*, *ough* and *igh* marked a guttural sound among our forefathers. But now that has given place to a more delicate sound, there is no more reason we should retain this clumsy style of spelling than that we should retain their clumsy style of dress, or carriages, or dwellings.

In the classification of vowel sounds, Mr. Pitman makes two sounds of *u* in *cur* and *u* in *curr*, the former long and the latter short. Most orthoepists make this but one sound, the short sound corresponding to *o* long in *note*. If this letter (*o*) were used for both the long and short sounds in a

multitude of words where the *o* is now sounded like *u* short, there would be no change. But I have already said more than I intended. If, possibly, more able than myself, will present a feasible scheme of reform in our orthography, or show conclusively that Phonography is such a scheme, my object will be secured. I will just add, that the error noted above, in its scheme of vowel sounds, is not, in my opinion, the only one, but I wished less to find fault, than to throw out some views on the general subject.

February 11.

## SKETCH OF D'ISRAELI.

Never in my life had I been so struck by a face, as I was by that of D'Israeli. It was deadly, almost lividly pale; and from beneath two finely arched eyebrows blazed out two intensely black eyes. I never have seen such another pair, either before or since. His physiognomy was strictly Jewish. Over a broad high forehead were ringlets of coal black, glossy hair, which, combed away from its right temple, fell in luxuriant clusters or bunches over his left cheek and ear, which it entirely concealed from view. There was a sort of half-smile, half sneer, playing about his beautifully formed mouth, the upper lip of which was curved, as we see in